Twentieth Anniversary

Christ Lutheran Church

BALTIMORE, MD.

L. M. Zimmerman, D.D., Pastor

1887 December 15th---19th 1907

CHRIST LUTHERAN CHURCH

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The first service of Christ Lutheran Church was held on December 18th, 1887, in what was then known as Triumph Hall, located at No. 1240 Light Street. The present Pastor having been called by the Board of Home Missions, made a two weeks' previous canvass of that portion of the territory and entered upon his duties the first day of December, 1887, having no members and no Church. On the 5th of the following February, the congregation was organized. At a congregational meeting held on July 15th it was decided to purchase the M. E. Church on Hill Street near Charles, our present location. Here our work definitely began and on August 12th the first service was held in the Church thus secured. On the 25th of November, after extensive repairs, the Church was dedicated. At a congregational meeting held November 29th it was unanimously decided to declare ourselves self-sustaining, and on December 1st, 1888, one year from the day the Pastor came to Baltimore to begin the work of organizing a Church in this section of the city, this congregation began its independent existence. The Pastor was installed December 2d, 1888. During the first year he made over 3,400 visits. "Jubilee Day," which celebrated the Church's freedom from all indebtedness, was observed January 31st, 1892, or within four years from its organization. During the summer of 1894, the Church was entirely remodeled and enlarged, equipped with new furniture, and a new house for the Sexton adjoining the Church secured. The Church was rededicated October 14th, 1894, and before its twelfth Anniversary all indebtedness again was paid. Thus, from time to time, the Church has been improved, and the Sunday School enlarged, until the present finds everything in good repair and appearance, and all bills paid.

IN GENERAL BENEVOLENCE

the congregation has also gone forward, and during the period of its history, although located where general Mission work is being constantly done, it has nevertheless not only been self-supporting from the first year of its existence, but has contributed since then regularly to General Benevolence, and has met in full each year the Apportionment for all the Benevolent Objects of the Church at large. It has always been the practice of the congregation to pay first of all its Apportionment before expending any money upon its own workings. And, although located where Home Missionary work is being done all the while, and where calls therefore naturally come for help which many congregations differently located know nothing about, nevertheless by comparison with others it will be seen from the Minutes of the Maryland Synod for 1906 that the congregation has by no means been selfish in the expenditure of its funds. The Minutes show that of the leading Churches of the Synod there were thirteen which expended in the Grand Total more than our congregation, and yet, only eleven in the whole Synod which contributed to Total Benevolence more

than ours, showing at least by comparison with the leading congregations and Churches that ours has been unselfish and has taken prominent rank. The same Minutes will also show that almost one-fourth of all our receipts for the same year were given to Benevolence outside of our own Church. We do not refer to these matters for the sake of boasting, but merely for the information of those who may have been wondering what is being done with the money received through our various methods of Church work. And, too, from the various Minutes of the Synod, it will also be seen that our Church has contributed more toward Foreign Missions during our history than to any other single object of Benevolence, more even than to Home Missions, notwithstanding, as already stated, we were a Home Mission Church, thus showing that by God's help and blessing we have honestly striven to do in our Benevolence a work which we have reason to believe has met with His approval. And, as we are working for God and His Kingdom, we try so far as possible to do the things which are pleasing to Him. It is God's approval we seek, Him we serve, and with Him we leave all for judgment.

"AT THE END OF TWENTY YEARS," 1st Kings, 9:10.

This is our position as Pastor and people of Christ Lutheran Church, for in our history, we too, have come to "the end of twenty years."

As God's trade winds fill the sails thereby creating an energy which drives the ship across the deep, so God speaks and works in and through individuals in the carrying on of His work and in the extension of His Kingdom. As the invisible power of God is manifested in the canvas and masts of the vessel, so this same power is revealed in and through the works of man. The power is in God; man is but the agency, the instrument, the channel through which God works. It is He who transforms, elevates, ennobles, and redeems mankind. Hence, we are to-day face to face with

WHAT GOD HATH WROUGHT AT CHRIST LUTHERAN CHURCH DURING THE PAST TWENTY YEARS.

Recognizing this as the important fact, we at this time would bow in humility and grateful reverence before God, ascribing to Him all the glory.

THE NAME OF OUR CHURCH

was a most happy selection, for all these years

CHRIST

has been our watchword. In our worship of Him, we have been impressed with the sacred reverence and devoutness of those assembled, for each one seems fully to realize that not only is it God's house, but that the Blessed Master Himself is present as He has promised to be. In recognition of the command, "Let all the people praise Thee," there has also been the most faithful response on the part of the congregation in the opening service as well as in singing. The congregation as a whole has always most heartily taken part in such portions of the services as are intended for the people, so that the Minister and the Choir have not been left to do all of the worshiping. Each one present, appreciative of the privilege, has ever joined in praise of God from whom all blessings flow.

We have accordingly, in harmony with the name, endeavored to have the interior of the Church as impressive as possible, that the surroundings themselves might aid in inspiring reverence and quickening spirituality. Although genuine devotion is from within, coming from the heart, for "God is a spirit, and they that worship Him must worship in spirit and in truth," nevertheless, there are means of grace, helps which are

both sanctioned and approved of God, both under the Old Testament dispensation, and also in the new law of grace. The interior of the Church has quite a little to do with one's thoughts and impressions, and when in harmony with the meaning of the Church itself, enables the true worshiper all the better to exclaim, "How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God." And, too, in harmony with all this, we have always believed in the sacredness of the Church itself as dedicated to God for the preaching of the Word, and the administration of the Sacraments, a place consecrated wholly to Christian worship. Christ says: "My house shall be called the house of prayer," and we believe therefore that everything which takes place within these sacred walls should be in harmony with Christ's own high intention and the purpose of the Church. The House of God is neither a concert room, nor a business rendezvous, nor a resort for pleasure, nor a place for public gossip. It is the house of prayer. To make of the House of God a store for the sale of goods, or a place of suppers and worldly amusements, we have believed to be an undermining of the foundation stones of reverence at worship. It is difficult to remove worldly impressions on Sunday when during the week the Church was used for worldly gain or pleasure. And, without a holy reverence at worship, there is wanting one of the chief requisites. It is Divinely commanded, "that thou mayest know how thou oughtest to behave thyself in the House of God." We base our judgment for such an opinion and for such action concerning the sacredness of the Church upon the principle announced by our Saviour in the cleansing of the temple. Our conviction is that the mission of the Church is none other than the mission of Christ, for as the Father has sent His Son into the world, even so He has sent His Church into the world to seek and save the lost, and to house His own.

"WE ARE LABORERS TOGETHER WITH GOD"

is a secondary thought, therefore, which bears a close relation to God's work as wrought through man. In the carrying on of His work God needs man. Even in the establishment of character and of Divine grace, although the first work is that done by the Holy Ghost, nevertheless, that it may become effective, God needs man's co-operation. It is when man works together with God in grace that he becomes an adopted child of the Heavenly Father, standing forth among men both pure and honorable. But God needs man also for the carrying on of work among others who are not as yet among the fold. The Church therefore, as made up of believers, becomes the working force of God in the particular place where it may chance to be established. The congregation becomes God's workmen in His Vineyard. When a congregation unites forces with God under the leadership of Christ as the Head of the Church, then God is the better able to accomplish His purposes. "To every man his work," is the Divine plan in building up the spiritual kingdom. Christ Church as a congregation has most lovingly and devotedly linked forces with God, so that through its members God has been able to accomplish that for which we to-day are most grateful.

A WILLING PEOPLE

helps to make a successful Church. God can work best when He has a faithful people through whom to work, and that which He has wrought at our dear Church during the past twenty years has been made possible because of a willing people. Lowell has said: "Every man that comes into this world brings his work with him," and so every one that comes into the Church seems to bring his work with him that God may be

served and His work accomplished. Every hand seems ready for service, and every heart willing to give some of its heart-beats to make itself serviceable. Each year brings new duties, and new demands, and each year finds new services and new responses. This may have meant for many a sacrifice, but love of God and His cause made the sacrifice a pleasure and the work easy, so that to-day as a congregation Christ Church is still willing to work and give for God and the right. Although each must bear the burdens of home or business life, and meet the demands for personal necessities and rest, nevertheless there seems to be first the desire to do things which are pleasing to God. Self has accordingly been often forgotten in loving service and loving giving. Distance has been no barrier to attendance in the sanctuary, for from almost every section of the city, as well as from the suburban districts, a large per cent of our faithful worshipers have found it convenient and pleasant to assemble together in Heavenly places for the worship of God, that in turn they might the better be prepared to serve Him.

THE ATTENDANCE AT PUBLIC WORSHIP at the Church has always been most gratifying. The "empty pew" has been the rare exception, for the love of the people toward God has been in line with that of which the poet Moore speaks when he says it "goes through sunshine and through storm." We are well aware of the fact that to have a Church filled does not mean everything. But to have an empty Church does not imply a very high standard of piety. Public worship is intended for the people, to present to them the living Christ, that the worshipers may be filled with His love. For Christians therefore to be faithful at worship, is certainly at least a sign of love toward God and a desire to grow in grace. Faith cometh by hearing, and hearing by the Word of God, and unless people come to hear the preached Word of God, you cannot expect any great amount of "faith." If Christians fail to stand the easy test by way of attendance upon the public means of grace, it is certainly not a sign that the more difficult task will demonstrate their excellency. People go to Church to worship God and to catch sight of the highest ideals of Christian living. Worship is appointed of God, and such as love Him do not question the wisdom of it, for to them it is not so much a matter of choice as it is an ordinance of God with which they are anxious to comply, not simply to prepare themselves for Heaven, but better still to prepare themselves for doing the work of God, in making this world better, a world of peace and righteousness. Nor on the other hand are people likely to continue faithful in Church attendance unless there be rooted and grounded in them the right kind of faith. To draw a crowd is one thing, but to hold a congregation of devout worshipers for twenty years is quite another, and since there is a constant faithfulness on the part of the congregation and strangers at our public services, we are compelled to believe that God is in the work, for Christ has said, "And I, if I be lifted up, will draw all men unto me." If we want the crowd to follow, we must have the Christ. The masses are looking for the real Christ. When Christ was on earth it is said of Him that "the people pressed upon Him to hear the Word of God." The Church is God's house and not man's. And, it is Christ working through others that draws the worshipers unto Him in His sanctuary, for no other power will so draw as the power of the Gospel of Jesus Christ, which maketh wise unto salvation. We have never, therefore, resorted to any other method for filling the Church than the preaching of the Word, believing the Divine plan to be the best. Hence, the story of Jesus and His love has been the chief theme of glory in the pulpit. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

We have always been fortunate, however, in having not only the rich blessing of God upon us in all our efforts, but also a self-denying congregation, people of God ready for every good work and eager to take up the Cross and follow Jesus. Thus with God and a working congregation on our side, we have been blessed with faithful worshipers at all times of public worship. One of the spiritual indices of a Church is faithful attendance at

THE MID-WEEK SERVICES.

God himself must have been pleased as He witnessed from time to time the large gatherings at our Wednesday evening services. And what is more delightful to a Pastor than to meet week after week with so many of his faithful people here. It proves to him that they are people of prayer; that realizing their need of Divine help, and their belief in the same, they avail themselves of all of the means of grace, not only on Sundays, but also during the week. Some of the services possess for us peculiarly fond recollections. With what delight each year we looked forward to those joyful early morning Christmas services, when with crowded houses we were glad together in the Lord with great rejoicings as we assembled to celebrate the anniversary of the birth of our Saviour.

The Lenten Services too have left behind their sacred memories, for during the Passion Season we were each year drawn closer to both God and to each other, by raising higher the standard of holy living. Our services "At the Cross on Good Fridays," have been hours of such rich soul experiences that we can only refer to them, for words fail to convey such Heavenly experiences. Those have been hallowed hours when the windows of Heaven seemed opened, as by faith we beheld the Lamb of God that taketh away the sin of the world. Of course, Easter, with its hopes and resurrection joys, has also had its peculiar heart recollections and soul experiences, where we seemed to feel upon our shoulders the touch of a loved one's vanished hand, and to hear again the melody of voices long since hushed to us, but vocal before God.

OUR METHODS OF CHURCH WORK

are simple and practical. Our aim has ever been to get as many members of the congregation as possible to do something for God and the salvation of souls, and to do that something in as quiet and effective a manner as possible. To merely sit and sing: "I will believe; I do believe," is not pure and undefiled religion before God. Deeds, results, and not mere words is the Divine method, "for so is the will of God that with well doing ye put to silence the ignorance of foolish men." Of course, there are members whose time is so occupied as to render it impossible for them to do any special Church work. But there are many others, who, through self-denial, find time to render distinctive work for the Church, to help lift this sinful, sorrowing world a little nearer to God. Although we are not saved by works, but by faith and grace, nevertheless we are thus saved for doing good works. Accordingly we seek out for service for the Master's Vineyard as many workers as possible, for the Lord needs active workers, rather than mere officers and heads of departments. Ornamental Christians never accomplish much. All together, all together all the time, and all at work for the glory of God, is the need of the hour. There is danger of overlooking the Church, and expecting organizations to do the work instead. God wants all of His followers to be workmen in the Vineyard, nor can a few do the work which should be done by many. We have always emphasized the Church as the evangelistic power and agency for the salvation of the world. We therefore work, worship, and give as members of the Church, which is the body of Christ. The commission to evangelize the world was given

PASTOR'S TWENTIETH ANNIVERSARY TRIBUTE

TO THE CONGREGATION

by the Lord to the Church, and with us the Church can have no rival. The danger of transforming societies into what is practically little Churches within the Church, thus detracting from the power and usefulness of the Church itself, is not found among us, for our societies bear a relation to the Church much like that of John the Baptist to Christ when he said, "He must increase, but I must decrease." Happily for us, our societies are a part of the machinery and one with the Church, in which wheel works within wheel, and cog within cog, working together for the good of all benevolent objects both at home and abroad, and all for the glory of God. And too, we have always avoided a waste of machinery, for too much machinery, too many societies, only tend frequently to divide energies, and too are not unfrequently the secret of many Church quarrels, which happily we as a congregation know nothing about. We have also avoided having too many meetings, lest one should conflict with the interest of the other. Fewer and better attended meetings have brought us larger results than many with but a handful present. With the Church doors open every night for a meeting of some society or organization, there must be neglect on the part of many members of the more important meetings of the Church, for it can hardly be expected that members will want to give up every night for the Church. Then, too, even did they do so, it would not be well for the home and family life, for with the toil of the day, and the separation every night of the members of the family, the old and proper ideal of home life would but naturally be forgotten. There is danger of making of the home nothing more than a stopping place, a boarding house, instead of a holy shrine for cultivation of the sacred bonds of family love and devotion. We have therefore ever upheld the importance of family life along with Church life, believing that without the one the other must inevitably suffer.

THE FINANCES

of the Church have also been in keeping with our methods. We have held to the principle that there should be but one financial head to the Church, through which the revenues of the congregation both as to receipts and expenditures shall pass, and that every member of the Church "according as God hath prospered him," shall give toward all the various objects of Benevolence as well as toward the current expense of the Church. "As every man hath received, so let him give," has been our conception of "giving." We hold that true giving is more than laying any given amount upon the altar. To give in proportion to what is left behind to the one who gives; to give when it means a self-sacrifice rather than the offering of the mere superfluity of one's possessions; to give in the spirit of the widow who gave her "mite," even all her living —such giving attracts the attention of Christ, and only as He is thus attracted by offerings laid upon the altar is giving up to the highest standards. And, in this spirit of giving, all are placed on equality before God, for it is giving in accordance to what a man hath. With the weekly envelope offering, the Communion envelope offering for the various Benevolent objects of the Church at large, the annual Thank-Offering envelope as a special free-will offering instead of oyster suppers and bazaars, our practical experience has proven the wisdom of our methods, at least in our own individual congregation. Of course, we are not laying down rules for the government of other congregations, for each must study the best methods for its own workings, just as each family must study how best to meet its own requirements.

THE ONE DEEP WELL

idea has been our plan. We all work together for the filling up of the one deep well, from which we draw for all the va-

rious objects of the Church, local and in general. Instead of calling upon a few and the same persons for every special object, we all together as a congregation respond to the appeals, giving from the one well into which each one has poured his or her offering unto the Lord. For us at least, this has proven better than a half dozen separate pools as made by a division of energies. To divide the forces by digging a lot of holes, often means the creation of pitfalls into which unwary feet are caused to stumble. For all to work together in the digging of one deep well, means a constant deepening of such resources, whereas a hole, a pool will never be a well.

THE CHURCH COUNCIL

and the Pastor have always maintained such peaceful and harmonious relations toward each other as to make the business end of the Church a pleasure; with a Treasurer who, since the beginning of the Church, has been true to his trust and esteemed by the congregation; with Secretaries from the beginning to the present equal to the arduous demands of their office, loyal to their duty, and having the confidence of all; with Councilmen appreciative of the honor bestowed upon them as well as the duties of the office; with a loving, devoted people, ready to bring liberally of the offerings unto the Lord; with conditions like these, the Church Council has had and is having delight in doing the work of the Lord assigned them. With peace in the Council, there is likely to be peace in the congregation. Such experience has ever been ours. It is a great thing to know how to live and to be alive. Christ came "that they might have life and that they might have it more abundantly," and such as catch the spirit of the Master are ever ready to serve Him in whatever capacity they may be called upon and for which they are duly qualified. In this respect we have ever been fortunate, for while none seek office in the Church Council, nevertheless, when called upon, there are always those willing to render their services. And our officials have ever been of those of whom it has been said, "He shall glorify Me: for he shall receive of Mine, and shall show it unto you." St. Paul's estimate of life was, "For me to live is Christ," and when the men of the Church seek first the kingdom of God and His righteousness, serving Him as God would have them, then is God well pleased and glorified. When the aim and impulse of life is Christ, then the crown will be one of glory that fadeth not away.

THE SUNDAY SCHOOL

in many respects is next in importance to the pulpit, for it enforces the deepest lessons of life. The Church and Sunday School should be two in one. Together each are blessed and will succeed. Separated, they will weaken and fail in achieving the greatest possible results for good. Teachers therefore have a great mission in acting as shepherds and shepherdesses in leading the lambs into the Master's fold. Not only should they as such be punctual and regular at their places each Lord's day, but should carefully prepare each lesson before going into the class, with a purpose of leading every member of the class to Christ. The Superintendent should neither be a "bell-ringer" nor one given to an over-amount of "speech-making." He is rather the executive head. In this respect, we as a Church and Sunday School have been most fortunate. The former and present Superintendents, faithful to their trust and qualified for their office, have not only honored their own positions as such, but also kindly and courteously considered the rights of the Pastor, recognizing him to be not only Pastor of the Church but also Pastor of the Sunday School. The Pastor therefore has never been embarrassed as regards his relation toward the School, but has ever been free to speak to the School without an "introduction" first from the Superintendent. As with the Superintendents, so with the Secretaries,

Librarians, Treasurer and Teachers. It is and always has been our experience that each one knows his or her place, and has not only been qualified, but also faithful to the trust and kind toward the Pastor. God has for them a Roll of Honor in Heaven. And with reference to the dear boys and girls, it is one of the great joys of the Pastor's life to meet with them each Sabbath morning. Having baptised and confirmed the great majority of them, there is but naturally a special tenderness and fondness between us akin to that of parent and children. The respect which the School has ever had for the Pastor has often deeply touched him, for rarely ever does he have to speak to the School more than one time, and there is silence. We not only do not have a bell to call the School to order, but better still, we do not need one.—"The School will please come to order"—is all that is necessary to be said, and order prevails. We have every reason to believe that most godly work has been and is being done by our faithful corps of officers and teachers. The sublimest act of the young people on this side of the pearly gates of Heaven is the giving of their pure beautiful lives to Christ, consecrating themselves to Him. And from our Sunday School there are constantly being added to the Church such as are saved. Heaven alone will tell of the golden harvest of the faithful sowing of the seed of Truth into the minds and hearts of the children. All this but speaks of the glorious work which God is doing through his workmen in our Sunday School, whether in the Primary Department or in the Main School. Many will be the souls in glory to rise up and call blessed those who so faithfully served God and the dear children in the Sabbath School.

THE LADIES' AID SOCIETY

has been a mighty power for good in the Church, and a pleasure to the Pastor. Woman's great field of duty is naturally first in her personal influence in the home, where she bears a peculiar relation. On that throne God has vested her with an influence, a power, an authority, which excel those of any other sphere she may be able to fill. Woman's work, however, is not confined to the home. God has also for her a great work in the Church. Some go so far as to say that women *are* the Church. Others argue she should be assigned the management of the affairs of the Church and her various Boards. Still others hold that women should occupy the pulpit. In our Church, however, we have no such aspirants. Notwithstanding their piety, activity, qualifications, intelligence and judgment, they have always believed that the executive heads of the Church should be men, and that the Church Council with the Pastor as President of the same, should order all her affairs. Accordingly, nearly all of the ladies of the congregation have banded themselves together into one strong society, rather than into several weaker organizations. This society of the ladies of the congregation meets on the first Monday evening of each month, and embraces in its membership the "Dorcases" of the congregation, who "abound in good works." The "Lydias," worshipers of God and "sellers of purple" as they are found in their daily occupation, are members of this society, as well as are the "Priscillas," those godly women of deep piety and safe judgment, at whose feet are those who listen each Sabbath day in the Sunday School. The "Adahs" are also members, those heroic daughters noted for their filial affection and devotion, who at the same time are faithful to God, being ever brave for the right. The "Ruths" too are members, widows whose patience and industry gain them rich reward as gleaners for their Master. The "Esthers" are also here, wives who, faithful in their homes, yet find time to serve others and their God. The "Marys and Marthas" are found in this society, sisters who though bereft of dear ones cut off in the prime of life, are nevertheless buoyed up by the glorious thought of immortality to serve God. The "Electas" are here, mothers who, though having some of the

bitter cups of life to drain, yet trusting in their God for an ultimate overflow of blessings rich and eternal, heroically serve their Master, not only in the home among the little ones whom God has given them, but also in the Church as opportunity affords them. The "Phoebes" are also among the members of this society, "servants of the Church" of God, who in their ministries of love among the sick, the children and the troubled, are made happy in the Lord's work. All these workers with God are one in spirit and purpose, that of glorifying God through the society as the same may be able to serve the local Church and do Church work in general. Its aim is therefore wholly unselfish, for it is ready as a society to re spond to any appeal that may be made to it by the Church. From its treasury have gone forth contributions which have reached from our Missions and Educational Institutions at home, to Missions and Educational Institutions abroad in India. Ever recognizing the Church Council as the financial managers of the Church, the money goes forth on its mission to every benevolent object of the Church. The society is interested as such in all the objects of the Church local and the Church at large, and is therefore in one accord with the Church itself, through which it faithfully and lovingly works.

THE PARISH DEACONESS SOCIETY

organized October 14th, 1894, with seven Parish Sisters, who report weekly to the Pastor, has continued to be of inestimable service. These Sisters, having been "set apart" before the congregation, appreciate the dignity, responsibility, and sacredness of their office. As "servants of the Church," they are servants of the Lord Jesus Christ, and as time and opportunity affords, are busy going up and down the walks of life doing good. They have charge of the Altar and from a spirit of love and not for remuneration they render most efficient service among the sick, the troubled, the wayward, the children, and the poor. The "Sunshine Flowers" sent to the sick are followed up by sunshine visits, and in the unselfish ministrations of loving service, the Deaconesses have not only been a blessing to others, but have also learned the joy of sacrifice. Their works follow them when they can no longer work.

THE CHRISTIAN KINDERGARTEN

under the direction of the Parish Deaconess Society has done excellent work. Its meetings are held every Friday evening, at which, without cost, many children are taught both spiritual and moral culture.

THE JUNIOR ENDEAVOR SOCIETY

under the auspices of consecrated servants of God, has been meeting with most encouraging results. Nothing is more pleasing to God than to see His children working among the "little ones," telling them of Jesus and His love. The ladies who have this work in charge having themselves grown up as little children from the Sunday School, and then into the Junior Society, have learned all the better how to do the work. They love the children, and are loved by them, and together they are glorifying their Father in Heaven. It means often a sacrifice on their part, but constrained by the love of Christ the work becomes for them a pleasure. Every Sabbath afternoon they are found at their post, and for their labors God will be their exceeding great reward.

THE YOUNG PEOPLES' SOCIETY

which has for its object "the development of Christian character, and the enlargement of the sphere of individual influence in Church work," holds its meetings on Wednesday evenings, previous to the regular Mid-week services. The time is spent

wholly in the worship of God, the business end of the society being attended to on the fourth Wednesday evening of each month at the close of the regular Mid-week service. The officers and Pastor constitute the Executive Committee. From the meetings of the society, the members always reassemble in the Lecture Room for the regular Wednesday evening services.

LADIES' GUILD—MEN'S LEAGUE—LADIES' VISITING COMMITTEE, AND THE SUNDAY SCHOOL VISITING COMMITTEE

are all actively engaged in assisting the Pastor as he may see proper to call upon them for service. These silent workers hold no meetings, and have no officers, but stand ever in readiness to heed the Master's call as it may come to them through their Pastor. Their motto is, "What wilt thou have me to do?" Through printed circulars, the Pastor communicates with them, from time to time as occasion may require, and as they are directed, they loving respond. They are of great assistance to the Pastor, and do much good work. Thus, through the various organizations, an army of soldiers for Christ and the Church are at work, and yet there is no rivalry, no one interfering with others, but all working together with one aim and purpose, namely: the welfare of the Church local and the Church at large, that in all things God may be glorified.

THE CHOIR.

Church music reaches out and up after God, and goes deep down into the heart and soul of the worshiper and quickens the spiritual nature. Music leads the worshiper into the presence of the Infinite, and tells him of the glories of God. Music melts the hardest heart, and in its pathetic and masterful power awakens and quickens the soul to see God face to face as a loving Father. Church music, therefore, is different from any other. The organ as well as the voices should all be attuned to Heavenly praise, for Church music should be made to delight the ear of God rather than please the ear of man. That music alone is welcome to God in the Church which gives wings to spiritualized thought and feeling. To think of music rather than of Him whose glory it extols is to rob God of the honor and glory due His name. In this respect the Choir, during our entire history, has ever endeavored "with the angels and archangels and with all the company of Heaven" to "laud and magnify" the "glorious name" of the Lord. The music is also the thought and language of minds and hearts which belong unto the Lord, for the members of our Choir are all members of the Church. Faithful at rehearsals, regular at the services, the Choir, director and organist have always co-operated with the Pastor, that in all God might the better be glorified in praise and in song.

THE USHERS

occupy positions of responsibility, for they have in charge the seating of churchgoers, and much depends upon their qualifications and conduct as regards the comfort and delight of those who assemble together for the worship of God. To meet members and strangers at the door, to give them ready attention and a cordial greeting, to find them a seat in a gracious manner, to see that a hymn-book is supplied, means tact and attention, love and consecration. And, to do these things at all of the services, week after week, and year after year, means still more. But, with the work attached, there is also a reverence which should characterize the usher in God's house, that with quiet and sincerity all be done as becometh the upright in heart. The Pastor has always been most fortunate in this respect, for he has had about him those faithful young men

as ushers, that with politeness, reverence, attention and faithfulness, each succeeding usher seems to vie with the other in striving to glorify God, serve the Church, and please the Pastor.

THE ELECTRIC LIGHT ATTENDANT,

like the ushers, studies how best to serve and please. The careful management of the lighting of the Church has been faithfully observed and attended to by him, both by way of economy as well as by way of effect and comfort. Faithful to his position, he is ever at his post for service.

OUR FRIENDS

have been many and unselfish, irrespective of Creed or Faith. During the earlier history of the Church there were many who lent a helping hand when the same was most needed. Some such have gone to their Heavenly home, others are still with the living on earth, but none of them are forgotten by the Pastor who, having called upon them for assistance, was not only cordially received, but also met with cheerful response. And, all through our history as a Church, there have ever been those who encouraged us in all our undertakings. We pass through this world but once. It is well therefore that each day be full of deeds of kindness and words of love, for we cannot call back the day to correct mistakes when once the time is past. We may be sorry, but the hastily spoken word, the unkind act, have meanwhile gone on causing hearts to bleed, and souls to be oppressed. We thank God therefore for our friends, and for all those whom we have befriended, even though they may afterward prove our enemies, for when we come to Heaven we will be glad we made many friends while on earth. Happy therefore are they who, like their Master, return good for evil. Even when in the right, it is frequently wiser and nobler through silence to abandon a quarrel, than through strife to enforce settlement according to one's righteous claims. One can afford to yield to silence when he has God and His promises and a good conscience on his side.

THE PUBLIC PRESS,

a daily recorder of the world's history which stands before the world like a mirror revealing to man the real situation and conditions which surround him, wields a power akin to the pulpit. Without the public press as a suppressor of crime by its searchings and exposure, the morals of the world would not be up to the present standard. As a disseminator of intelligence, the press wields a power that is mighty and noble. So long as the press from the standpoint of right and justice condemns, criticises and extols, so long does it wield a power for good. Hence, after the courtesies of the public press of our city for twenty years, I would be most ungrateful not to recognize the part which it has had in the assistance of my own humble efforts. Where I have preached to hundreds, the press has helped me to preach to thousands, for which I offer grateful recognition.

THOSE DEAR UNTO GOD'S ANGEL OF DEATH

have been taken from among us. They are missed. Their seats are vacant. The once familiar face, and the warm clasp of the hand of many of those who were dear unto us, are not forgotten. We know that they are now serving God in Heaven. They were saints of God on earth, and having walked with Him here they still walk with Him in Heaven. We weep for ourselves, but as we think of them in blessed fellowship with the saints on high, a smile blends with our tears. The risen Lord is our hope, for because He lives, we too shall live with Him in glory above where He has gone to prepare a

place for all them that love and serve Him. Our loved ones therefore have but gone before us to Heaven where they serve God. We miss them, but God had a greater work for them to do, and so He took them to be with Him in glory above. They are not dead, since for God there is no death. The righteous shall not even see death. There is but a moment, yea, an instant, during which time the soul slips out of the bodily garment, that it may put on priestly robes, to dwell with God on the throne. Thus, shall we all at last be ever with the Lord. But will we know our friends in Heaven? If the disciples standing on earth seeing through glasses darkly, knowing only in part, were able to recognize Moses and Elias as the two came down and alighted on the mountain top, shall we not then at last with a Heavenly vision recognize each other in glory above? Yes, if we know each other before we fall asleep, we will also know each other when we awake in the likeness of Christ, for then we shall know even as we are known. Then shall we be satisfied, for "now we see through a glass darkly, but then face to face." It will be the one spiritual glorified body looking upon the other spiritual glorified body, and as memory will not be obliterated, there will be Heavenly recognition. Wherefore "let not your hearts be troubled."

THE PASTOR'S JOYS

are such as are worthy of notice on an occasion like this. The congregation has always appreciated the worth of the Minister, and has provided such competence as to make it possible for the Pastor to maintain a position of respectability and independence. The salary has never been regarded as charity, but as a right. And too, the congregation has also ever had the proper conception of the Minister as called of God being the ambassador of Jesus Christ. Accordingly, they have recognized the fact that the ministry owns no man master, but Jesus only. The Minister, therefore, has never been looked upon as the "hired man," servant or agent of an organization, but his rightful postition as the ambassador of Christ has always been honored. I have purposely avoided speaking of any personal work as done by myself, preferring to leave that to the judgment of God and my fellowmen. Suffice it to say that I have tried as best I could to do the work of Preacher and Pastor, and for whatever success I may have achieved I would give the glory to God and credit to my dear people. In the pulpit I have preached Christ and Him crucified as the source of our salvation, and hope of our immortality, and have sought to reach men's souls rather than their intellects. Christ's teachings I have endeavored to impress upon the minds and hearts of the hearers, that among other things God might be worshiped by men, women and children, with all their hearts, and all their souls, and all their minds, and all their strength, and that in turn they might all love their neighbors even as Christ has loved us. In my Pastoral work there too was done the best that it was possible for one man to do in connection with all the other work of the Church. Whatever limitations there may therefore have been, I think you, my dear people, will agree with me that they have been those of time and not those of purpose or toil. Although the best years of my life have been given to God in serving Him at Christ Lutheran Church, nevertheless they have been also the happiest years. To say there are no burdens or disappointments in a Pastor's life would be to say that which is not true, but a Pastor's joys are so great that the trials are lost in wonder and in love. To me personally, there is a great satisfaction in the permanency of the faith and consecration on the part of the congregation. Precious results are always a joy to the Pastor, for before good results all theories and conjectures must give way. The lasting results are shown not only in the lives of consecrated men and women in their daily

PASTOR'S TWENTIETH ANNIVERSARY TRIBUTE

TO THE SUNDAY SCHOOL

walk but also in part by the manner in which the congregation assembles together for worship, for the assembling is not to hear any particular person, but rather to hear the word of God, and to worship the Lord in the beauty of holiness. This has been forcibly illustrated whenever the Pastor for some reason or other may have been absent from the pulpit. The congregation has always been faithful to hear the word no matter who may have been in the pulpit to preach the same. This fact has received the favorable comment of the Ministers who have occupied the pulpit at such times, whether in summer or winter, for neither heat nor cold vacates the pew. The people are loyal to the principles as set forth by their Pastor, rather than being loyal merely to the Pastor. The Pastor, however, has a great part to play in the leadership of his people just as a general has in his capacity. Soldiers may be ever so good, but under an inefficient general they will not meet with the victories they would otherwise achieve. The same victorious soldiers under a competent leader may utterly fail under another, and that be no fault of the first but of the second leader. And so, a Pastor himself but naturally has something to do toward either success or failure in his field of labor. His methods and his manners, as well as his personality and his individuality will determine to no little extent what the results will be. Two men may be equally religious and yet not equally competent and successful. While therefore there are many things in which some one else might have acted differently by way of methods, nevertheless in the final summing up of results for the past twenty years, giving God the glory together with a loving, devoted people, the Pastor rejoices that he himself has had a small part at least in the work which God hath wrought among us. To be Pastor of such a congregation as blessed of God, is a great joy. It is true that when God calls a man to do something for Him, and man wisely joins hand, heart and soul with Him, consecrating himself unreservedly to the cause unto which God has called Him, then God will see to it that the work will not be in vain. And, too, the Pastor's joys are multiplied by the hearty co-operation of the congregation in doing the work of the Master, as well as in the loving manner in which the work is done. There is a social side to Christianity which, when in evidence, makes work a pleasure, for with a courteous and gracious, loving people, a Pastor finds his sorrows divided and his joys multiplied. It is always a joy to serve God and be instrumental in His hands in the salvation of souls, but all this is increased when the congregation faithfully and lovingly holds up the hands of the Pastor in both word and deed, as has so graciously been done during our history. It is a great joy, a sweet reward of life to know that one is beloved.

It is also a joy to the Pastor to know the good that is being done through the various publications which have gone forth from his pen. The many letters received from near and abroad, from acquaintances and from strangers, lead him to believe that when once he can no longer preach, much good will be done through the written words as scattered abroad through nearly seven hundred thousand booklets of various kinds. For all this the author thanks God, for it has been He who has inspired the thought and directed the hand of the writer, and to Him be the glory. In looking back, therefore, over a period of twenty years in the service of the Lord, there are many fond memories, many sweet recollections, many happy occasions, when here and there souls were saved for God and glory, others relieved of their great burdens, others led forth from their darkness, others lifted up from their fall, others cheered and sent on their way rejoicing, until on earth and in Heaven there are many to-day who in spirit and love are rejoicing in the Lord. This is a Pastor's joy. The names of the members and friends of the Church have so often been upon the Pastor's lips in prayer, that they will never pass out

of his thought. I can only pray that God in His infinite wisdom may see fit to continue for time to come our pleasant relation as Pastor and people, that together we may be laborers of God in His Vineyard. I therefore leave with God and with my dear people and friends that part of the work which as Pastor I have done, that having planted and watered, God may abundantly give the increase. And unto Him who hath loved us and given Himself for us, to Him be the glory. "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake." As was our past greatest ambition, so

OUR FUTURE'S GREATEST PURPOSE

is not to have an imposing Church building nor the accumulation of worldly gains, but to glorify God in the salvation of souls for His kingdom. We would as a congregation, therefore, not only work out our own salvation with fear and trembling, but in God's hands be an agency for the spiritual leavening of the world so far is it lies within our power. With the Master we would go forth and make disciples of all nations, whether it be to the foreigner abroad or in our own country just across the street or around the corner, for he too has a soul to save and we must help to save it. Shame to the Christian who would want to go to Heaven without a soul in his crown, when all about him is heard the Macedonian cry, "Come and help us." We would therefore be

A MISSIONARY CHURCH

in which not only the women, but also the men and children may all together and collectively be interested in all the various benevolent objects of the Church. We would not be benevolent and missionary as members of any particular society, but rather as members of the Church of Christ, that there be therefore not simply a missionary soicety, but better still a Missionary Church in which every member at heart and in spirit is a missionary. We are gratified at having a missionary from our congregation serving the Master and the Church at large over in Africa. Our aim is to have the interest and co-operation of every member of the Church, children included, that the kingdom of God may be properly extended at home and abroad. With "one deep well," therefore, we would all together faithfully labor for the spread of God's Kingdom. We accordingly appeal to each one that as in the past, so in the future, we as a congregation may no only do loyally our own work, but that we may each year do faithfully our part by the General Synod in meeting in full our apportionment. And if all of the members of the Church will contribute faithfully each week according to that which each one has, and if each one as an ambassador of Jesus will work for the saving of souls, realizing the fact that the fields are ripe unto the harvest, both at home and abroad, then shall we continue to glorify God and through us God will the better be able to continue to carry on His work in that part of His great kingdom where He has assigned us to labor for Him and His cause. By each member faithfully laying upon the altar of God each week consecrated and self sacrificing offerings, the one "deep well" will never prove a stagnant pool, but blessed of God, and with constant replenishings, will prove an unfailing source from which God will the better be enabled through secondary agencies to draw for Home and Foreign Missions, and for all the other benevolent objects of the Church at large. We therefore lay it upon the hearts and consciences of the giver, that as a free will offering from the heart unto God each one may give in proportion to that which he has, and none thereby feel embarrassed because unable to give what another has given. Let our watchwords be, Forward and Onward and Upward, in our gifts, in our works, and in our lives for God.

implies more than the mere formal act of Confirmation. That alone would not mean much. But as all Churches must have some kind of a ceremony for the admission of the young into communicant membership with the Church, we believe that, although the system may not be faultless, nevertheless as compared with others, there are none superior to that of Confirmation when properly understood and when faithfully practiced. After months of careful and prayerful religious instruction, during which time the young are being filled with the Truth as it is in Christ Jesus, they certainly should be better qualified for Church membership than when admitted without any religious instruction as to that which they profess to believe. We are not only to grow in grace, but also in the knowledge of the Lord and Saviour Jesus Christ. Hence, with such a preparatory work, a preparing of the way of the Lord, a making straight His paths, the catechumen is all the more susceptible to the call of the Holy Ghost, and is the more capable of enlightenment, and the more likely of being ultimately sanctified by the Holy Ghost. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," and what is more impressive than after a season of probation, during which time the young have been under religious instruction, to see them make such a confession of Christ as their Saviour? And, kneeling around the altar with the laying on of hands, they hear the still small voice of God saying unto them, "Receive ye the Holy Ghost," themselves becoming temples for His indwelling.

Membership in our Church, therefore, is not the evidence of substantial wealth, nor of poverty, but faith in Jesus Christ as Lord and Saviour. Believing in the doctrines of sin and grace, and of Justification by Faith, we all appear before God on an equality, for in Him there are no class distinctions. As first quickened by the Holy Ghost, we all must come to God on the same level, and accept Christ as little children. We have not only believed, but also taught, that salvation is furthermore not simply the enrollment on Church books. We are saved by the power of God's eternal spirit. It takes the Holy Ghost to record the name on the Lamb's Book of Life, through whom we are not only called, but also enlightened and sanctified. Ink and paper will not make a Christian. Nor will the mere coming to God's altar in formal service be a passport to glory. Nor will the mere attendance upon public means of grace and the giving of gifts be a worthy substitute before God. And yet, without these things, there is not likely to be true Christian character. All these things help to bring the soul into living, saving and regenerating contact with Jesus, and are fruits of a justifying faith. Nevertheless, we believe in the gospel of repentance, and also that there must be a good conscience, a life hid in Christ, a holy life in which the individual is part of Christ as the branch of the vine, whereby one knows that he has passed form darkness to light, knowing himself to be a child of God. It is thus that the Spirit of God bears witness with ours that we are the children of God. Not only, therefore, is there "a broken and contrite heart," a changed heart, so that being justified by faith we have peace with God, but there is also a changed life, a ceasing to do evil, a learning to do good, a putting off of the old man, and a putting on of the new. Religion is worthy of the name only when it is manifest and active in the home, in business, in pleasure, everywhere. The sweet mellow tone of the voice in the home, the brotherly manner in business, are often more acceptable to God than the song of praise in the Church. With such a daily bearing about of the marks of the Lord, sin being put away, there is a peace that the world knows not of. This peace is God's richest gift to man. Worldly honors and pleasures cannot

PASTOR'S TWENTIETH ANNIVERSARY MEMORIAL

TO THE SAINTED DEAD

give it, for they often crown man one day and slay him the next. The satisfactory and lasting peace is that which the soul finds in Jesus. When on one occasion Jenny Lind was asked to write in an album, she wrote:

In vain I seek for rest in all created good;
It leaves me still unblest and makes me cry to God.
Ah, sure at rest I cannot be until my soul finds rest in Thee.

Accordingly, the peace of God, the spirit of the humble Nazarene in every-day life, is the peace and spirit which have ever been emphasized as the only true peace and spirit worthy of the Christian. Such a peace and spirit go deeper than the mere outward profession or the making of a speech or serving on a committee as a member of Church. It means a living union with Jesus, a daily living in word, thought and deed, of the Gospel which we profess, a constant and daily bringing forth of fruits, the fruits of the Spirit, meet for repentance. True conversion means true living. This has ever been our belief and teaching, and by God's help shall be our future purpose and practice.

EVERY SEAT FREE. EVERYBODY WELCOME,

has from the beginning been our stereotyped form for all of our religious Church notices. There never have appeared among us therefore any of those embittering distinctions which sometimes spring up, being productive often of evil results. Each one has been privileged to occupy whatever vacant seat there may have been in the Church proper. There are no social barriers to obstruct the practice of Christian fellowship. Our song has always been "Blest be the tie that binds our hearts in Christian love."

GOD HAS GREAT BLESSINGS YET IN STORE

for the faithful. He has pointed out for us a way as He did of old for the children of Israel. What we need is faith in His Holy Word and loving consecration to Him and His Church. Alas for any such as may mark their folly by doing what Israel did—stopping short of the Land of Promise. They had faith and wisdom at the first. They pitched their tents and built their altars, following God as He led them by the pillar of cloud by day and the pillar of fire by night. But, when they came up to the borders of the Land of Promise, instead of going fearlessly in and possessing the land, they lacked courage and sent instead men to spy out the land. Learning from them evil reports, they lost faith, stopped in sight of the Land of Promise, and lost all. Be not weary, therefore, in well doing, but follow God amid the greatest of trials. If ever you are tempted to stop and give up, then quickly fall down upon your knees and pray: "Lord, help!" lest you some day hear God say: "And these shall go away." Go where? "Into everlasting torment." But to the faithful it will be, "Come ye blesesd of my Father. Inherit the kingdom prepared for you."

"GO FORWARD"

is God's command, forward in holy living, forward in good works, forward in love toward God and your fellowmen, forward toward the mark of the prize of the high calling of God in Christ Jesus, ever looking unto Jesus that you may keep the faith, and the interests that Christ now commits to your charge. There may be obstacles to overcome, but with faith, rivers will sink away as you tread the edge of their waters, mountains will be leveled as you move on, until passing the radiant heights that beckon, you will go on to perfection even as your Father in Heaven is perfect. Let everyone therefore

in paying, in praying, and in staying faithfully to your Church and your God. Ours is a down-town Church, with a constant changing population. To move away as a Church from the people, we do not believe to be the proper thing. But it is not right for the congregation moving away from the Church to leave their old home of worship, for if the older members leave, if the work be left for the new and inexperienced members, if the needed workmen of God desert the Gospel ship when it is in danger, then must the responsibility of evil results but naturally fall upon the deserters. It is a most pitiable and lamentable sight often to see the "down-town" Church deserted by its once stalwart leaders who for "social reasons" unite with the more fashionable and wealthier congregations, where they are not needed. And yet, many such profess to be interested in "Missions," that is, in theory, but in practice they are deserters of the very cause of missions. Thus far we have been most fortunate, for our dear people have stood by the ship. Wherefore do that which God expects of you personally, leaving not another to do that which through neglect you leave undone, lest another in Heaven wear the crown God intended for you. It is a precious privilege to be a link between Christ and the world, a living Gospel, a witness-bearer, a workman of God, of whom He need not be ashamed. The more faithful we are to our trust here, the greater will be our joy in the Church Triumphant. The more souls we bring with us to glory, the greater will be our satisfaction, and the greater our reward. God will not at judgment ask of us how many dollars we saved, but rather, how many souls we won for Him. Happy indeed are they who, coming home to Heaven, will find awaiting them those who by their efforts were led into the 'green pastures, and beside the still waters of life.' Such lives will be crowned with glory and honor. "Forasmuch as ye know that your labor is not in vain in the Lord." And it is possible for everyone to bring to glory some soul saved by grace. The misfortune with some persons who call themselves Christians is that they seem to forget that religion is more than 'ceasing to do evil.' Some people may call it 'sensation,' because a Church is all the while filled and the people always busy at work for God, but if that is 'sensation,' then it were well for more Churches to catch the contagion and be 'sensational,' for there are too many who are standing still, idly looking on, criticising those who are faithfully at work in the Master's Vineyard. 'Stagnation' is the condition of not a few as found in the Church at large to-day, and stagnation is spiritual death. We need therefore as God's children to be ever at work for Jesus and the Church, that in winning souls to God and glory, God may the better be able to do a good work through us, His ambassadors.

OUR FUTURE HOME

will be our best. With all the blessings and joys of the present, they are not worthy of comparison with the things which God has in store for them that faithfully love and serve Him. Death for such will not be forbidding. It will be but the coming of the Bridegroom to receive His Bride, to take her home to the Marriage Supper of the Lamb. There with Abraham and Isaac and Jacob and all the redeemed of Heaven, it will be joyful as on the throne they serve God day and night. That will be the ultimate perfection of our spiritual nature, for it will bring us into the completed likeness of Christ. And at last awaking in His glorious image, we shall all be satisfied, seeing Him as He is. The present, however, is our schooling time, when we pass from one grade into another. Not a few of the problems are difficult, and some of them we are unable to solve. Others we at times weep over, and blame our Teacher for assigning us such hard tasks.

But, as we lift our eyes, by faith we behold Him standing by our side looking into our faces with loving tenderness as much as to say, "Let me assist you." Waiting upon Him we unload our burdens, renew our strength, solve largely our problems, and learn our lessons. Thus, day by day, we add to our faith virtue, and to our virtue knowledge, and to our knowledge brotherly kindness, ever getting more and more of that wisdom which cometh down from above, and which maketh wise unto salvation. And so, we will go on, trusting where we cannot see, loving our Teacher even though He may at times give us difficult problems to solve, serving Him faithfully even though He may have anguish at times for our weary hearts to bear, or even a cruel thorn crown for the tired head to wear. He knows that but few would ever reach Heaven at all, if pain did not drive them there. Sitting then at His feet as pupils eager to know and do His will, we will keep the faith, ever pressing toward the mark, with our eyes fixed upon the Great Teacher, until we shall have been assigned our last lesson, and shall have finished our last problem. At the close of that great day, we will be released from all tasks, books will be laid aside, toils will be ended, and we shall hear our Father say, "Welcome home, my child," for

"Some day the bell will sound:
Some day my heart will bound
As with a shout,
The school is out
And lessons done
I homeward run."